A WORK

For none but

ANGELS & MEN

THAT IS,

To be able to look into, and to know our selves.

OR A BOOK

Shewing what the

SOULE

Is, Subsisting and having its operations without the Body; its more then a perfection or reflection of the Sense, or Temperature of Humours; Not traduced from the Parents subsisting by it self without the Body: How she exercises her powers in the Body the vegetative or quickning power of the Senses.

Of the Imagination or Common sense, the Phantasie, Sensative Memory, Passions, Motion of Life, the Locall Motion,

Intellectuall powers of the soul.

Of the Wit, Understanding, Reason, Opinion, Judgement, Power of Will, and the Relations betwixt Wit and Will.

Of the Intellectuall memory, which is the Souls store-house, wherein all that is laid up therein, remaineth there even after death and cannot be lost: that the Soule is Immortall, and cannot dye, cannot be destroyed, her cause cease not, violence nor time cannot destroy her; and all Objections answered to the contrary.

Thomas Jenner has lineas composuit.

In felix qui pauca sapit spernisque docori

Such knowledge is too wonderfull for me, it is high, I cannot attaine unto it, *Psal.* 139. 6.

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For more than

ANGELS & MEN

TWICE

To be able to look into and

to know ourselves,

'TIS A BOOK

SOLILE

Of the Soule of Man, and the Immortality thereof.

Why, ſince the deſire to know, did corrupt the roote of all mankind, did my parents ſend me to Schoole that my minde might be inriched therewith? for when our firſt parents cleere and ſharpe reaſons eye, could have approached the eternall light, as the Intellectuall Angells, even then the Spirit of lies ſuggeſts, that becauſe they ſaw no Ill, therefore they were blind and breathed into them a curious wiſh, which did corrupt their will: for that ill they ſtraight deſired to know, which ill was nothing but a defect of good, which the Devill could not ſhew while man ſtood in his perfection; ſo that they were firſt to doe the Ill, before they could attaine the knowledge of it; as men by taſting poyſon know the power of it, by deſtroying themſelves. Thus man did ill to know good, and blinded reaſons eye to give light to paſſions eye, and then he ſaw thoſe wretched ſhapes of miſery, and woe, nakedneſſe, ſhame, and poverty by experience; Reaſon grew darke and could not diſcern the fair formes of God and truth, and mans ſoul which at firſt was fair, ſpotleſſe, and good ſees her ſelfe ſpotted, hanted with ſpirits impatient to ſee her own faults; therefore turnes her ſelfe outward, and ſees the face of thoſe things pleaſing and agreable unto her ſences, ſo that ſhe can never meet with her ſelfe. The lights of Heaven, which are the fair eyes of the World, they looke down upon the World to view it, and as they run and wander in the Skies, they ſurvey all things that are on the Center, yet the lights mine eyes, which ſee all objects farre and nigh, look not into this little world of mine, nor ſee my face in which they are fixed ſince nature fails us in no needfull thing, why doe I want meanes to ſee my inward ſelfe, which ſight might bring me to the knowledge of my ſelfe, which is the firſt degree to true wiſdome, that power which gave me ability to ſee externals, infuſed an inward light, to ſee my ſelf by means of which I might have a perfect knowledge of my own form. But as the eye can ſee nothing without the light of the Sun, neither can the mind ſee her ſelf without Divine light, for how can art make that cleere which is dim by nature, and the greateſt wits are Ignorant both where ſhe is, and what ſhe is, one thinkes her to be Air, and another fire, and another Blood, deſired about the heart, and that ſhe is compounded of the Elements, Muſicians ſay our ſoules are Harmonies; Phyſitians, the complexions.

Epicures makes them swarmes of Atomes, which by chance fly into our Bodies, some again that one soule fills every man, as the Sun gives light to every star, others that the name of soule is a vain thing, and that it is a well mixt body: and as they differ about her substance, so, also where her seate is, some list her up into the Brain, others thrust her down into the stomack, some place her in the heart, and others in the liver. Some say that she is all in all, and all in every part; and that she is not contained, but containes all, and thus the learned Clerkes play at hazzard, and let them say, it is what they will; there be some that will maintain it, the only wise God to punish the pride of mens wits, hath therefore wrought this confusion, but he that did make the Soule of nothing, and restor'd it when fallen to nothing, that so we might be twice his: can define her subtle forme and knowes her nature and powers: To judge her selfe she must transcend her selfe, for setterd men cannot expresse their strength, but now in these latter dayes, those Divine Mysteries which were laid in darkenes, are brought to light: and this Lampe of God which doth defuse it selfe through all the Region of the braine, doth shew the immortall face of it.

What the soul is?

The soule is a spirituall substance, this makes the man: and every one from this hath his name and nature, and although the soul be knit to the Body, by which it hath apt meanes to expresse it self as it's life, motion, sence, understanding, and will, yet she survives though the body dyes, she is a substance and a reall thing which hath an actuall working might of it selfe, which springs neither from the sences, nor from the good temprature of the body, she is a vine which needs no proppinge to make her springe or spread. She is a Star whose beames proceed from no Sun but from a Native light: when she compares present things with those that are past, when she first doubts and then chuseth, she doth all these without the help of the body, when she sees the effect in the causes, when she sees the streame, she conjectures there must be a springe from whence it must rise; and seeing the branches, knowes it proceeds from the root: she collects and tewes these without the Bodies, or sences helpe, she travills although the Body rest, about the Center and Skie, and swifter then lightening or fire from East to West: when she formeth all her workes within her selfe, and portions them, and sees their end, when she begins them in any part, in these the body lends her no instruments, when she workes without

That the soul is a thing subsisting by it self without the body.

That the soul hath a proper operation without the body.

VNDERSTANDING.

I once was Ægle eyʼd full of all light. As through a glasse or Cloud I all things vew.
Am owle eyd now as dim as darke as night, Shall on day see them in there proper hue.

out hands, sees without eyes, runs without feet, digests the world, and is not fil'd, these miracles are done by her own power; when she refines, argues, divides, compounds, or considers of virtue, and vice, and severall things, and marking divers principles and grounds, doth out of all bring a true conclusion; When she useth the powers of understanding, and will retire within her self, into her own closet, these actions she doth alone without the Bodies Organs: yet she lyes in the body as in a prison, and gathers notes out of the Worlds great Book, looking through the eyes, her windowes, and exercising the powers of the sences: and although she can neither judge nor discourse of any thing which is not first brought in by the sences, yet the power of her discoursing thoughts, is divers from the sences, for although the eyes sees naught but colours, yet colours doe not give the eyes power to see, though these be the objects of the sences, yet the soule sees then by her proper light, the workman shewes his skill in making the stuffe, yet the stuffe doth not give the man his skill, and although States know by their officers, yet they order all things in their own councells, so this Queen the soule though she heares, sees, seeles, and smells, and tastes all things through the sences, yet from her self she judges and chuseth, the sences are alwayes attending nigh unto the Braine, which is her court, and are ready servants unto her, For she maintaines her own state, she rules like a Princesse by them she learns the outward forms of things, whatever objects she discerns abroad, she returns them into the Fantasie, and enroles them there, for the mind to see them, but when she sets to Judge between the ill or good, and to discerne between truth and falshood, she views these in her own mirror, not being guided by the sences, and then she checks them because they often doe erre, and decrees against their false reports, and what they preferr she condemns because she sees with a power above them, neither doth the sences receive those joyes which she hath in her private contemplations, and the ravished Spirit leaves the sences, her harmonies are sweet, and full of skill, when it playes upon the bodies instrument but the sweet accords which it hath in the understanding, [illegible] Joyes of Angells, these are the notes in the heavenly quier, sounding out the praises of him that maid the earth and Heaven, her heavenly nature is seen in this that she perfourmes her noblest workes alone, [illegible] by these her nature and operations are known.

Then

That the soul is made that a perfection or reflection of the sence.

Then are they senceless that think the soul to be nothing but a perfection of the sences, or a quick resulting consequence of forms, which fancy doth enrole, if it be so, what is it that doth accuse the sences of false judgments, and fond appetites, and makes us to chuse that which the sences refuse, and to delight in those things which are their torment: Sence thinkes the planets spheres are not much asunder, when they are farre distant, and that the lightning is born before the Thunder, and when we are on an high hill our eyes judged men no bigger then Crowes in the Bottome, and what makes us to say our tongues are out of taste when in an ague, we say sweet things are sower, what made *Ulisses* to have himselfe bound fast to the mast of his ship, because he knew else he should throw himselfe into the Sea, as his Mariners did when they heard the sweet songs of the Mairmaids, it was not his sences that perswaded him to it: neither did the sences perswade *Cranmer* to burn his right hand because it first wrought his recantation: Doubtless there is a nature in man far above and besides the sences, although most men being so taken up with pleasures drown their soules in their sences, if our soules were naught but our sences, then they should have the soundest soules, that had the most excellent sences, whereas experience manifests, that most folly is found in youth: and as our sences decay, our wisdome abounds: and then every living Creature should excell man, and be a more glorious Creature then he, but they do want that quicke discoursing power which doth correct the seeing sence, else why did the Bee, light upon a painted flower, expecting to get honey, and birds pick at the painted Grapes; sence only knowes the outside, the soul looks within; sence sees the bark, but she the life, the sapp sence hears the sound, but the soul the concord sences are powers which the soule extends and puts forth, which being placed in divers parts apprehends divers formes of objects, this power speeds outward, but the roote of it is inward; that which doth perceive, for the eyes and eares see and heare, and yet know no more then glasses know what formes they receive whether it be beautifull or ugly, for if we chance to fix, our thoughts else where then we see not though our eyes be open: and if on power did not see and hear, our sighs and sounds would be doubled then we may plainly understand that the soule is a nature which containes the power of sence, within a greater power she employes the sences outwardly.

But

That the soul is more then the temprature of the humours of the body.

But she sets as a queen within and over-rules all. If she then excells the sences, how grosly are they mistaken, that drown her in the blood; or in the well tempred humours of the body; as if that were the best musitian that had the best tuned instrument; and he the best painter that had the best colours, and neatest pencells, and pallat on which they lay their colours, why then doth not beauty refine the wit, and good complexions rectifie the will; and why doth not health bring wisdome? and sickneſse make brutish, how can in the memory understanding and will find Air, Fire, or Water: what Alchymist can draw the quintessence of these out of the minde, if the elements which have neither life nor sence can breed in us such a power, why doe they not give it other things in which they are mixed; if she were but the bodies quality, why is she not with it sick and mad, and blinde; but we see a healthy, more perfect, and sharpe sighted mind in a maimed body, which if she did partake of the bodies nature, she would decay with the body, but when the outward man perisheth, the inward man is renewed; if she were but the bodies accident, as whiteneſse in Snow, she might absent her seſſe from the Bodies substance and not be miste, but it on her, she not on it depends; for she sustaines and cherisheth it, she lends it such secret powers of life, that when they saile the body perisheth, and sithence she workes alone by her self, and springs not from sence and well tempred humours she is a substance and a perfect being, her nature is peculiar, and her own. But although spirit be the root of sence, yet sence knowes her not because she only knowes bodies; but, the soule is a Heavenly influence, which flowes from her fountain, the Spirit of God, yet neither like Air or Winde nor like the spirits about the heart and braine, nor like the spirits that Alchymists fetch out of every thing. She passes all natures under Heaven, being like the Angels, which doe alwayes behold the face of God; or like him whose Image she bore in her Creation, though now scarce the left shadow of him. and though she holdes the first degree of those formes that are knit to materi, all bodies, yet is she bodileſse, and free, and almost infinite; although confind in the body, if she were a body, how could she be contained in that which is leſse then her seſſe? or how could she the worlds great shape contain, and yet be brought in our narrow breasts; all bodies are confind in some place, but she confines all places: within her bodies have their space and measure; but her demen-

That the soul is a Spirit.

that it cannot be a body.

MEMORIE.

A com̃on Jnne all com̃ers to reteyne. *A Burrow with a thousand vermine hydles.*

A Siue where good rũne out & bad remayne. *A Den where nothinge that is good abides*

UMI

demenſive line who can draw? bodyes cannot admit of two forms at once, one muſt of neceſſity deſtroy the other, but in the ſoule ten thouſand formes do ſit, and none of them extrude the other: All bodies are fild with other bodies, but ſhe receives both heaven and earth together, and their formes neither touch nor deſtroy each other: nor can her wide embracements be filled, for thoſe that embrace the greateſt things, doe thereby enlarge the capacities of their mindes, as large ſtreames enlarge the ſpace of the chanell: All things received do take ſuch proportion as thoſe things are capable of wherein they are received, as little glaſſes ſhew forth but little faces, and on narrow frames, you can weave but narrow webbs. Then what vaſt body muſt we make the minde wherein ſtands Beaſts, Trees, Townes, Land, and Seas; and yet each thing hath his proper place, and ſtands in its true proportion: Doubtleſſe this could not be, but that by a ſtrange ſublimation ſhe turns bodies into ſpirits, as fire converts to fire, and as our ſtomackes changes that we eat into our natures; from their groſſe matter ſhe abſtracts the formes, and drawes a kinde of Quinteſſence from them, which ſhe transformes to her proper nature, that ſhe may lightly bare them on her celeſtiall winges.

This ſhe doth when from particular things ſhe abſtracts the Univerſall kinds; which are immateriall and bodileſſe, and can be lodged no where elſe but in the minde. And thus from divers acts and accidents which fall within her obſervation; ſhe abſtracts divine power and virtue; again, how can ſhe know ſeverall bodies if ſhe were a body; the eye cannot ſee all colours at once, nor the tongue reliſh all taſts at one time, but ſucceſſively: nor can we judge of Paſſion except we be free from all paſſions, nor can a Judg execute his office well if he be poſſeſt of either party, if laſtly this quick power were a body, were it as ſwifte as fire or winde, which blowes the on one way, & makes the other a ſpier, her nimble body yet in time muſt move, & not ſlide through all places at an inſtant, ſhe is nigh and far above, beneath, in poynt of time which thought cannot devide, ſhe is as ſoon ſent to *China*, as to *Spain*, and returnes as ſoon as ſent, ſhe as ſoon meaſures the heavens as an ell of Silke.

As then the ſoule hath a ſubſtance beſides the body in which ſhe is confinde; ſo hath ſhe not a body of her own, but is a ſpirit, and a minde immateriall.

Since the body and ſoul have ſuch diverſities, we may very well

well muſe how this match began: but that the Scripture tells us, *Zacharish* 12. 1. *ſayth the Lord, which ſtretcheth forth the Heavens, and layeth the foundations of the Earth, and formeth the Spirit of man within him.* he makes the body of Earth, and in it a beam of heavenly fire, now in the wombe before the birth, inſpires in all men their ſoules, and without a mother ſends dayly millions into the world which neither from eternity, nor at once in one time lay them up in the Sunne or Moone, nor in ſome ſecret cloyſter where they ſleepe till they be awaked, neither did he make at firſt a certain number, infuſing part in beaſts, and part in men, and being unwilling to take further pain would make no more; ſo that the widdow ſoul ſhould be married to the next body that ſhould be born, and ſo by often changing mens ſouls ſhould paſs from beaſts to men, theſe are fond thoughts; ſince there are far more born then dye, then thouſand ſoules ſhould be abortive, or others deaths ſhould ſupply their ſoules; but as nature Gods handmaid doth create bodies in time diſtinct and in due order, ſo God gives ſoules the like ſucceſſive date, which himſelfe formes in new bodies, which himſelfe makes of no materiall thing, for unto Angels he hath given no power either to forme the ſhape, or bring the ſtuffe from Air or Fire, nor in this doth he uſe natures ſervice, for although ſhe can bring bodyes from bodyes, yet ſhe could never traduce ſoules from ſoules, as light ſprings from light, and fire from fire as ſome learned fathers that were great lights of old did hold, for ſay they, how can we ſay that God made the ſoule, and yet not make him the Author of her ſinne, for in her lies the corruption, for *Adams* body did not ſin but his ſoule, and ſo brought the body to corruption, So we would fain make him the Author of the wine, if we knew whom to blame for her dreggs; none were yet ſo groſſe, as to contend for this, that ſoules may be traduced from bodyes, between whoſe natures there is no proportion, but many ſubtle wits have juſtified that ſoules may ſpiritually ſpring from ſoules, which if the nature of the ſoul be tryed would even in nature prove as groſſe, for all things that are made are either of naught, or of ſomething that is already made of naught, no Creature ever formed ought, for that is proper for the Almighty; if then the ſoule make another ſoule, ſhe muſt take it of ſome former ſtuffe or matter, but there is no matter found in the ſoule: then if her heavenly forme doe not agree with any matter in the World, then

That the ſoul is created immediately by God, *Zach.* 12. 1.

Erroneus opinions of the Creation of ſoules.

That the ſoul is not traduced from their parents.

Reaſons drawn from nature.

then must she needs be created of nothing, and that is only proper to God alone; again, if soules doe beget soules, 'tis either by themselves, or the bodies power, if by themselves what hinders them but that they may engender soules every hour, if by the body, how can understanding and will joyne with the body in this act; only since when they doe their other works, they doe abstract them themselves from the body; moreover, if soules were begotten of soules, they should move and change into each other, but motion and changes bring at last corruption, and then how should it be immortall? If lastly soules did use generation, then they should spread incorruptible seed; and then what becomes of that which they doe loose, when the acts of generation doe not speed? but if the soule could cast spirituall seed yet she would not, because she never dies; mortall things desire to breed their like that so they might immortalize their kinde, therefore the Angels who are
Matthew 19. call'd the sons of God neither marry nor are given in marriage, their spirits and ours are of one substance, and have one father the Lord of Heaven. Who would at first that in each other thing, earth, and water, living souls should breed, but mans soul which he would make their king, should immediately be produced from himselfe; and doubtless when he took the Woman from the side of the man, he alone inspier'd the soul, for tis not said he did devide mans soul, but took flesh of his flesh, and bone of his bone; and lastly, God being made man for mans sake, and like him in all, save only in sin, tooke his body from the wombe of the Virgin but all agree, God formed his soule within him, then is the soule from God, so say the *Pagans* which saw by natures light, her heavenly kinde, naming her kin to God, and Gods bright ray, a Citizen of Heaven, confind to the earth.

Reason drawn from divinity. This cloud may be further cleerd by heavenly light, for questionlesse God made her, and made her good, and ingrafted her in the body there to grow, which though it be corrupted flesh and blood, yet can it not bring corruption to the soule; yet this soule at first made good by God, and not corrupted by the evill of the body, yet in the womb is accurst and sinfull ere she can judge by wit or chuse by will, yet God is not the Author of her sinne, though of her being; and if we dare judge him in this, he can condemn us, and yet be cleere himselfe, first God from eternity decreed, what hath been, is, or shall be done, and that every man

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in his turne ſhould run his race of life, and did purpoſe to make all ſoules that ever have been or ſhall be, and that they ſhould take there being in humane bodies, or not to be at all; was it then fit that ſuch a weake event, weakneſſe it ſelfe, the ſin and fall of man ſhould prevent his execution, and councells fixed, and decreed before the world began, and that one penall law broke by *Adam*, ſhould make God breake his own eternall law; and revoke the ſetled order of the world, and change all formes of things which he foreſaw; could *Eves* weake hand extended to the Tree, rent a ſunder that Adamantive chain, whoſe golden linkes of cauſes and effectes remain fixt to Gods own chare; O could we ſee how cauſe doth ſpring from cauſe, how they are mutually linckt and foulded, and that on diſagreeing ſtringe doth rather make then marr the harmony, and at once view how death is brought by ſin, and how a better life doth ariſe by death, how in one his juſtice is ſeen, and his mercy in the other, we would praiſe this his decree a wiſe and right: but we meaſure time by firſt and laſt, and ſee the ſight of things ſucceſſively, when th. Lord ſees all at once and at an inſtant he ſees all things in himſelfe as in a glaſſe, for from him, and by him, and through him are all things. His ſight is not diſcorſive by degrees, but he ſeeing the whole, ſeeth every ſingle heart. He looks on *Adam* as a roote, or ſpring and on all his heires as Branches, and ſtreames; and ſees all men as one man, though they dwell in ſundry Nations and Cities; and as root and branch makes but one Tree, and the ſpring and ſtreame make but one River, ſo that if one be corrupted the other is corrupted alſo; So when the Root and Fountaine of man kinde did draw corruption and Gods curſe by ſin, this was a charge that did binde all his off-ſpringe, and ſo they all grew corrupted: as when the hand ſins, the man offendes, for part from whole in this, the law doth not ſever: ſo *Adams* ſin extends to whole mankinde, for all natures are but part of his. Therefore this ſin of kind was not perſonall, but reall and hereditary; the guile and puniſhment whereof muſt paſs by courſe of nature and law: for as that eaſie law was given to all, to Anceſtor, to heir firſt and laſt, ſo the tranſgreſſion was generall, in our law we ſee ſome foot ſteps of this which take her root from God and nature: Ten thouſand men make but one corporation, and theſe and their ſucceſſors are but one, and if they gain or looſe their liberties, they harme and profit not themſelves alone, but

their

their Succeſſors; and ſo the Anceſtor and all his heirs, if they ſhould increaſe as the Sand, their advancements and forfitures are ſtill but one, his civill acts doe binde and harme them all.

Is it juſt in us to diſinherit the unborne Nephew for the fathers fault? and for one mans merit to advance a thouſand whom deſerved naught; and is not Gods decree as juſt as ours, if he deprive *Adams* ſons for *Adams* ſins, of all thoſe native powers and virtues, which he had given to him and to his race; for what is this contagious ſin of kinde, but a privation of that grace within, and of that rich dowery of the mind which all had received, had it not been for ſin; If then a man on light conditions gaines a great eſtate for ever to him and his, if wilfully again he forfeit it who bemoanes his heires, or ſhames the giver: So when God makes the ſoule good, rich, and fair, yet when ſhe is joyned to the body, which makes the man, is *Adams* heir. Juſtly forthwith he takes his grace from it, and then the ſoule being firſt brought from nothing, when Gods grace failes, falls to nothing; and this declining, this pronenеſſe unto naught is the ſin that we are born withall; & we are not only deprived of the firſt good qualities, but the contrary doe riſe, and reall ſpots which marre the ſoules beauty; neither is it ſtrange that *Adams* ill deſert, ſhould be transferr'd unto his guilty race, when Chriſt imparts his righteouſneſſe, and grace to them that are unjuſt, and have no grace, and indeed the ſoule were better born a ſlave to ſin, then not to be at all; ſince if ſhe do believe Chriſt ſets her free, and mounts her the higher for her fall: yet this will not content mens curious wits, but they will know further if God fore-ſaw this, why did he not prevent it: If the Lord by his word had ſtayed the current of *Adams* will, which was free by nature, this had been all one, as if his word had ſaid, I will henceforth that man ſhould not be man, for what is man without a moving mind, which hath an underſtanding to judg, and will to chuſe, now if God ſhould bind this power of election, her motions would ſeace, and all ſtand ſtill; and why did God infuſe in man this ſoul, but that he ſhould know and love his maker? now if love be compelled and cannot chuſe, how is it thank-worthy: love muſt be free hearted, and voluntary, and not compelled, or conſtrained: beſides were we unchangeable in our will, and in our underſtanding, we might eſteeme our ſelves equall to God, whoſe wiſdome ſtill ſhineth, and never erreth, ſo that if man would be unvariable he muſt

There are a Crew of fellowes I ſuppoſe,
That angle for their Victualls with their noſe
As quick as Beagles in the ſmelling ſence
To ſmell a feaſt in Paules 2 miles from thence.

UMI

must be as God, or as Trees and Rocks; for the perfect Angells were not ſtable, but more deſperate in their fall then man. Let us then praiſe that power that makes us to be men as we are, & ſo reſt ſatisfied; and knowing mans fall was curioſity, let us admire Gods counſells, which we can never comprehend, and let us know that God is the maker of all the ſouls, that are in men, and yet their corruption is no faulte of his, but in the firſt man that broke his decree. This ſubſtance and ſpirit of Gods own making, is placed and planted there, that partaking both of God and the World, he might bear the Image of all that is: Firſt, God made Angels bodileſſe and pure mindes, then other things which have bodies, and mindleſſe; Laſtly, He made man the Horizon, betwixt them both, in whom we may ſee the worlds abridgment, beſides the World did need one wight, which would order all things with induſtry and art, and take delight therein, and alſo admire God in his workes, and here beneath yeeld him both prayer and praiſe, as the Angells in heaven ſpreading forth his glory.

Why the ſoul is united to the body.

Laſtly, the unreaſonable creatures, the brutes, wanted a King to raign over them, and thus God unites himſelfe to the world, that the world might be everlaſtingly bleſſed. But now how ſhall we expreſſe this union? nothing ties the ſoule to the body which ſhe poſſeſſeth, and moves, but virtually; Then ſhe dwells not there as in a Tent, nor as a ſpider pend in its webb, nor as a Veſſell contains water in it, or as heate in the fire, or a voyce in the Aire, but as the fair and cheerful morning light doth impart her ſilver beams, here and there, and in an inſtant unites her ſelfe to the tranſparent Aire, in all and every parte, ſtill reſting whole, when noyſe devides the Air, and abides pure, when the Air is corrupted moſt, and that not interrupted when the Air is toſt; So doth the piercing ſoul in the body fi'd, being all in all, and all in every part, indiviſible, uncorruptable, not forc't, troubled or confuſed, and as the Sun brings her light from above, though we behold it here below, ſo the ſoul ſpringes from the eternall light, although ſhe ſhews forth her powers in the body. Now as the Worlds Sun doth beget divers effects every day in divers places, as temperate Autumne, Summers heat, Flowery ſpring-tide, and gray Winter here, even there morning, here noon, there day, here night, melts wax dryes clay, makes the *European* white, the *African* black, the *Eaſt-Indian* red, the *American* tawny, ſo in our little world, the body, this ſoul

In what manner the ſoul is united to the body.

How the ſoule doth exerciſe her powers in the body

of

Trueth and a Lye did each a Lodging lack,
And to a Gallants Eare their course did take;
Trueth was put by, being but meanly clad,
And in the Eare, the Lye the Lodging had.

of ours being only one, and tied to one body, doth use on divers objects, divers powers, for so are her effects diversified; her quickning power doth serve as a mother or nurse, and doth employ her œconomicke art, to preserve her houshold, in one part she attracts, and in another part she retaines, in an other she concocts, and prepares the food for every vaine, and distributeth it, and so expells it; and although the soul doth not extend this power out of the body, yet she hath a power which she sends abroad and every where views and searcheth all things which we call the sences, by which she brings into the soule the colour, and taste, sent, and sound, the quantity, and shape of every thing, in the earth and heavens; as it reacheth to it; this power in parts made fit, takes fit objects, but not the things but the formes of them, as the seale leaves an impression, but not in it selfe, and though the things sensible be numberlesse, yet the Organs are but five, by which we can see, hear, taste, feele, or smell; these are the windowes through which she views the light of knowledg, which is lifes load-starre, and through these spectacles worldly things seems greater to her then they are.

The vegetative or quickning power.

The power of sence.

Seeing.

First the two eyes stand as a watchman, centinel, or spie, being plac'd aloft in the Head, and though both see, yet they give but one report, these mirrors take into a little space the formes of Sun, Moon, and Starrs, and every thing that are embraced in the wide armes of the World, they are the guides of the body, they are the casements which admit most light, and are the farthest reaching instrument, all their rayes are sent from their object, but not to their object, and end in the eyes with poynted Angells, if the object be farr things seeme small, and greater if neer, and there is required to sight the power to see, light and visible things being not too small too thin, nor too nigh, nor farr, cleere space, and time: The office of the eares is to take the troubled Air which make a noise or sound in their Mazes, and makes of them true distinction.

Hearing.

These wickets of the soule are plac't on high, because sounds do mount aloft; but that they may not pierce too violently, they are delayed with oft turnings and windings; nature having so made the eare, for if the voyce should directly strike the brain, it would astonish and confuse it, therefore these plaits and foulds doe much restrain it, that it may more gently touch the Organ: as streames stopt by their Crookes, and winding banks, run softly through the plain, so doth the voyce stray through the eares labarinth, and with

with easie motion touch the Brain, it is the sloweſt yet the daintieſt ſence; for the eares of ſuch as have no skill, quickly perceive a diſcord, and conceive offence, not knowing what is wright, although they perceive a wronge, her proper object is mens ſpeech, and not muſick, and to hear what Gods Herralds ſpeak by his ſpirit in the Church to the Churches, our eyes have eye-lids, but our eares are ſtill open, ſhewing we ſhould be quick to hear: Our eyes ſtill move, our eares unmoveable to teach us not to be quickly moved. Thus by the eye and ear the ſoul doth endew her ſelfe with knowledge, and having all the world to view ſhe may with the more comfort bear her priſon, theſe conduit-pipes of true knowledg fed the minde, but the other three ſences doe ſtill attend the body: and by them the ſoul doth finde what is good, or ill for it; The

Taſting. bodyes life with meates and Air is fed, and therefore doth uſe the taſting power, which through the toogue and pallat, reliſh and diſtinguiſh betwixt ſweete and ſowre, and ſpread by it into the veins, this is the bodies Nurſe, but the Art of Cookery, which is to make meates the more pleaſing to the taſt, more bodyes are conſumed and killed with it then the Sword or Famine.

Smelling. Next ſhe uſeth the ſmell in the noſtrels, as into them at firſt God breathed life, ſo now he makes his power to dwell in them, to judge of all Aires whereby we live and breath, this ſence is Miſtreſs of an Art, to ſell ſweete perfumes to ſoft people, yet it imparts but little good, for they have the beſt ſmell that cannot away with any perfumes, yet good ſents doe awake the fancy, refine the wit, and purifie the Braine, and old devotions did uſe incenſe to make mens ſpirits, more apt for divine thoughts.

Feeling. Laſtly, the power of feeling which is lifes roote, which doth ſhed it ſelfe through every living part, and extends it ſelfe from head to foot by ſinewes, as a net covering all the body, or much like a ſpider which ſetteth in the midſt of her web, and if the outmoſt thread of it be touched ſhe inſtantly feels it by the touch; we diſcern what's hard, ſmooth, rough, what's hot, and cold, and dry,

The Immagination or common ſence. and moyſt, theſe are the outward inſtruments of the ſoule, and the Guards by which every thing muſt paſſe into the Soule, or approacheth unto the minds intelligence, or touch wits looking glaſſe; the Fantaſie, yet theſe Porters which admit all things themſelves, neither diſcern nor perceive them, one Common power which ſits in the forehead brings together all their proper formes, For all

thoſe

thoſe Nerves which carry ſpirits of Senſe, and goe ſpreading them ſelves to the outward Organ, are there united as their Center, and there they know by this power thoſe ſundry formes, the outward Organs preſent things doe receive, the inward ſence retayne the things that are abſent, for ſhe ſtraightwayes tranſmits what ſhe perceives unto the higher Region of the Brain.

Where ſits the Phantaſie which is the hand maid neer to the minde, and ſo beholds and diſcerneth them all, and things that are divers in their kinde compounds in one: weigheth them in her Ballance, and ſo ſome ſhe eſteemes good, and ſome ill, and ſome things neuterall, neither good nor bad, this buſie power is working night and day, when the outward ſences are at reſt, a thouſand light and phantaſticall dreames with their fluttering wings keeps her ſtill awake; yet all are not alwayes afore her, ſhe ſucceſſively intends this and that, and what ſhe ceaſeth to ſee ſhe commits to the large volume of the memory; This Lidger Book lyes behinde in the Brain, like *Janus* eye, ſeated in the Poll, and is the ſtorehouſe of the minde, which much remembers and forgets more, here ſences apprehenſion ends as a ſtone caſt into the Pond of Water, one Circle makes another, till at laſt it toucheth the Banke. But although the apprehenſive power do pawſe, yet the motive virtue is lively, and cauſeth paſſions in the heart, as joy, griefe, fear, hope, love, and hate; and theſe paſſions bring forth divers actions in our lives, for all actions without the light of reaſon proceed from paſſion; but ſince the powers of ſence lodge in the Brain, how comes paſſions from the heart, it ariſeth from the mutuall love and kind intelligence betwixt the Brain and the Heart. From the kinde heat which raigns in the heart, from thence the ſpirits of life takes their beginning, theſe ſpirits of life aſcending to the brain cauſeth a ſenſibleneſſe, and imediately judgeth whether it be good or ill, and ſends down to the heart where all affections dwell a good or ill report, and if it be good, it cauſeth love, and longing hope, and well aſſured joy; If it be ill, it anoyes the heart with vexing griefe, and trembling fear, and hatred. Now if theſe naturall affections were good, or if we had ſuch ſtrength of reaſon, and eſpecially grace for to rectifie natures paſſion we might be happy, and not ſo often miſcarry as we doe, for we were but blocks without them; beſides there ariſeth another motive power out of the heart, which are the vitall ſpirits, born in arteries, and cauſeth continuall motion of life.

The Phantaſie.

The ſenſative memory.

The paſſions of ſence.

Motion of life.

on

Locall motion.

on in all parts, it makes the pulſes to beate, and lunges reſpire, and holdes the ſinewes like a Bridle, ſo that the body retires, or advanceth, turns or ſtops as ſhe ſtrains or ſlackens them, thus the ſoule tunes the bodyes inſtrument, with life and ſence fit inſtruments, being lent by the body, although the actions doe flow from the ſoules influence, ſometimes I will this, yet I have not a power to expreſſe the working of the wit and will, for though their roote be knit to the body, yet uſe not the body when they uſe their skill.

The Intellectuall powers of the ſoul.

These powers doe declare the nature of the ſoul, for theſe are only proper to man, for on earth there are none elſe that have theſe heavenly powers but man. The underſtanding, the ſoules Pupil, and the only ſhining Star in this little world: looks in the Fantaſie where are all the gatherings of the ſences, and from thence abſtracts the ſhapes of things, and ſo receives them in her paſſive part, which are inlightened by that part which acts, and ſo the formes of ſingle things perceives, and afterward by diſcourſing to and fro, anticipating and comparing things, ſhe knowes the nature of all things, and the effects of all things by their cauſes, when ſhe rates things, and moves from ground to ground, by well weighing of things, by this ſhe obtaines the name of Reaſon, and when by reaſoning ſhe hath found the truth, and ſtands fixt, then is ſhe called underſtanding, but when ſhe lightly enclines to either part, and is dubious, that is opinion, but when from ſound principles, and a certain truth ſhe defines any thing, then hath ſhe the name of true judgment, and as reaſon ſprings from ſence, ſo ſtrength of reaſon gaines underſtanding, and when we throughly underſtand any thing, that makes knowledge, and by acting our knowledge we declare our wiſdome. So by many ſtaires or ſteps we obtain to the higheſt degree of wiſdom: So doth this earth Eclipſe the light of reaſon, which elſe we might be at an inſtant like the Angells. The ſoule notwithſtanding hath a naturall dowry, and ſparkes of light to ſee common things not altogether Blank, where there is nothing but what is written in it, for it will naturally excuſe or accuſe, and can ſay, this is good, and that bad, and the ſparklings thereof are infinite, almoſt making the world, and all things in it, her foode, and ſpreads it ſelfe like fire, being ſtill nouriſhed with new ſupplies, and although ſin hath almoſt quenched theſe ſparkles, yet whom that juſt one hath juſtified, they have them increaſed with heavenly light within them, like the Widdowes oyle that increaſed

The wit or underſtanding.

Reaſon

Underſtanding.

Opinion.

Judgment.

WILL.

Free to all ill, till freed to none but ill
Now this I will, anon the same I nill
Appetite ere while, ere while Reason may
Nere good but when Gods Spirit bears ye sway

The Power of Will.

creased by pouring forth, as we have an understanding which should know good, so also we have a will that should chuse it, but the minde being blinded we take ill for good, and good for ill, will puts in practice what is devised by the wit, one ever contemplates, and the other acteth, will is the Prince, and knowledge the Counseller which sets in counsel for the common good of the man, and when the understanding is resolved, the will lends her power to execute what is advised by it: Wit is the mindes chiefe Judge which controuls the judgment of sences court to be false and vain. Will holds the Royall Scepter of the soul, and raignes over the passions of the heart; will is as free as an Emperour, nothing can restrain her liberty, no Tyrant, nor torment hath power to make her will what she is unwilling.

The Relation between Wit and Will.

The Intellectuall memoty.

To these high powers there is a store-house, where lyeth all Arts, and generall reasons, which remaine unto the soule even after death which cannot be washed away by any Lœthean flood of forgetfulnesse.

This is the soule and these be her virtues, which although they have their sundry proper ends, and one exceed another, yet each one doe mutually depend on the other, our understanding is given us to know God, and he being known, our will is given us to love him, but he could not be known to us here below, but by his word and workes which we receive through the sences, and as the understanding reapes the fruit of sence, so the quickning power feeds the sences, and while they do thus dispence their severall powers, the best needeth the service of the least, even as the King serves the Magistrate, and the commons feed them both, the Magistrate preserves the commons by the power they have from their Prince; The quickning power would be, and there it rests, the sences are not contented only to be, but would be well, but the soul desires endlesse felicity; these three powers doe make three sorts of men, for one sort of men desire as plants only to fill themselves, and some like beasts think the world is only to take their pleasure in it, and some men as Angels love to live in contemplation, therefore [illegible] turned some men into flowers, others into beasts, [illegible] to Angells, which still travill, and still rest. Yet these three powers are not three soules, but one as one, and two as both contained in three; 3 being one number by it selfe alone, a shadow of the blessed Trinity.

These

These meditations may draw from us this acclamation, What is man that thou adorneſt him with ſo bright a minde, madeſt him over all thy creatures a King, and an Angels Peer? O what haſt thou inſperd into this dying fleſh, what a heavenly life, power, and lively life, ſpreading virtue, and a ſparkling fire! In other workes of thine thou leaveſt thy print, but in man haſt written thine own Image; there cannot be a creature more divine, this exceeds mans thought, to conſider how highly God hath raiſed man, ſince God became man, the Angels are aſtoniſht when they view and admire this miſtery, neither hath he endowed man with theſe bleſſings for a day, neither do they depend on this life, for though the ſoule was made in time, yet lives for aye, and though it had a beginning, yet hath no end Her only end, is never ending bliſſe, and that conſiſteth in beholding the eternall face of the Almighty, who is the firſt of cauſes, and laſt of ends, and to doe this ſhe muſt needs be eternall, then how ſenceleſſe or dead a ſoul hath he that thinks his ſoul dieth with his body, or if he think not ſo, yet would fain have it ſo, that he might ſin with the more ſecurity; Although light and vicious perſons ſay our ſoules are but a ſmoake, or Aiery blaſt, which while we live playes within our noſtrills, and when he dies turns to winde, although they ſay ſo, yet they know not what to think, for ten thouſand doubts doe ariſe in their minds, and although they ſtrive againſt their conſciences, there are ſome ſparkes in their flintey breaſts, which cannot be extinct, which though fain they would, yet cannot be beaſts; but whoſo makes a merror of his minde, and with patience views himſelfe within, ſhall cleerly ſee the ſoules eternity, though all other beauties of the ſoule be defaced becauſe of his ſin.

An Acclamation.

That the ſoul is immortall, and cannot dye.

For firſt, we find an appetite in every mans mind to learn and know the truth of every thing, this is connaturall and born with him, on which the eſſence of the ſoul depends, ſhe hath a native might with this deſire to finde out the truth of every thing, if ſhe had time the innumerable effects to ſort a ight, and to climbe by degrees from cauſe to cauſe; but ſithence our lives ſlide ſo faſt away through the winde, as the hungry Eagle, or as the ſhips which leaves no print of their paſſage, of which ſwifte little time we ſpend while ſome things we ſtrain through the ſences, that our ſhort race of life is ended ere we can attain the principles of skil, ſo that either God who hath made nothing in vain, in vain hath given this appetite

Reaſon 1. Drawn from the deſire of knowledge.

petite and Flower, or else our knowledge which is began here, must be perfected in heaven. To one whole kind the Allmighty never gave a power, but most part of that kinde did use the same, as though some eyes be blind, yet most eyes can see perfectly, so though some be lame in their limbs, yet most can walke, but no soule can know the truth in this life so perfectly, as it hath power to doe; if then perfection is not to be found here below, he must ascend higher where it is to be obtained. Again, how can she but be immortall, when with the motion of her will and understanding she still aspiers to eternity, and is never at rest tell she attaineth thereunto; water in conduit pipes can arise no higher then the well head, from which they springe.

Reason 2. Drawn from the Motion of the Soule.

Therefore since she doth aspier to the Almighty she must be eternall, the nature of all moveable things, are to move to things of their own kinde, as the earth downward, and the fire ascends tell both touch their propet elements; and as the thirsty earth suckes her moysture from the Sea to fill her empty veines, and so glides along her grassie plaines, she stayes long as loath to leave the land, out of whose sides she came, she tasts all places, and turns on every hand, unwilling to forsake her flowery bankes, yet nature doth so carry and lead her streames, that she makes no finall stay tell she return into the bosome of the Ocean. Even so the Spirit of God doth secretly infuse into this earthy mould our soules, which at first doth behold this world, and at first her mothers earth she holdeth dear, and embraceth the world and worldly things, she flyes close to the earth, and hovers here, and mounts not up with her celestiall winges, and cannot light on any thing which doth agree with her heavenly nature, she cannot rest nor fix her thoughts, neither can she be contented with any thing, for who ever found it in honour, wealth, or pleasure; and having his health, ceased to wish, or having wisdome, was not vexed in minde, as a Bee that lights on every flower, and sucks and tasteth on all, but being pleased with none at last ariseth and sores away, like *Noahs* dove flyes into the Arke from whence she came.

The Soul compared to a River.

The understanding ascends from cause to cause, and never rests tell it attain to truth, the will never resteth till it hath found good now God the truth and first of causes is, and because he still lasteth, is the last good end, and for this is named *Alpha* and *Omega*, ascribing to the understanding *Alpha*, and for our will *Omega*, and

sithence

(When Hearing, Seeing, Tasting, Smelling's past:
Feeling (as long as life remaines) doth last
Mayde reach my Lute, I am not well indeede:
O pitty-mee, my Bird hath made mee bleede.

UMI

ſithence ſhe doth bewray her heavenly kind, in that ſhe doth directly move to God, and can ſtay on no mortall thing, ſhe cannot be from below, but from above; and yet this firſt true cauſe and laſt good end, ſhe cannot hear truly, ſee nor hear, ſhe muſt attend for this perfection, and be eſpouſed to her maker, and as a Kings daughter being ſought to by divers of her neighbour Princes, can fix a conſtant thought on none, although ſhe lend her ear to all; yet can ſhe love a forraigne Emperour, of whom ſhe hears of his great power and worth, if ſhe be woo'd by his Embaſſadour, and letters, or ſee his picture, for ſhe well knowes, if ſhe be brought into that Kingdome, where her ſpouſe doth reign, ſhe ſhall ſee that which before ſhe conceived in thought, of him, of his glory, train, and ſtate, and perſon So while the Virgin ſoul, while ſhe ſtayeth on the Earth, is woo'd and tempted ten thouſand wayes, by theſe great powers which ſway the earth, the wiſdome of the earth, wealth, pleaſure, and praiſe, and with theſe ſhe doth beguile her time, and by fits theſe poſſeſſe her Phantaſie, but within a while diſtaſtes them all, and finds a tedioufneſſe in them, but if ſhe once fix her humble loving thoughts upon the worlds Almighty King, and ſee his picture drawn in every thing, and be woo'd by his Embaſſadours the Miniſters, and can taſt his letters in his word written, ſhe thinks on him, and cannot think too much on him, this honey taſted, is ever ſweet, the pleaſure of her raviſhed thought is ſuch, as ſhe almoſt meets with her bliſſe. But when ſhe ſhall ſee his Eſſence in Heaven, this will be her ſovereign good, and perfect bliſſe, her longings, wiſhings, hopes be all finiſhed; her joyes are full, and in this her motion reſts, ſhe is crowned with the Garland of content, feeds on Manna, this preſence doth preſent ſuch high delights, as neither tongue can ſpeake or heart can thinke.

Reaſon 3. from contempt of death in the better ſort of ſpirits.

For this many holy ones have deſpiſed death, and did rather deſire it, for when the burdened ballance comes to the ground, the lighter ſcale mounts the higher by it. But if the bodyes death ſhould kill the ſoule, death muſt needs be againſt her nature, and were it ſo, all ſoules would ſtill flye it, for nature ſhuns, her contrariety, for all things which nature brings forth, are chiefly taught to preſerve their being, for although ſome things deſire a change, yet none ſeek their deſtruction, and to turn to naught, and be annihilated, and if by death the ſoule were extinguiſhed, ſhe could not

not thus run againſt her nature, ſince every ſenceleſſe thing doth ſeek her preſervation, and not deſtruction, neither could the worlds beſt ſpirits, if death took all, yet all to agree, in this to preferr a good conſcience, and there honour, and praiſe before their lives, for what is glory and praiſe to them that are annihilated, ſhe would then only ſeek the Bodies good, and not the ſoules good, none would adventure unto the warres and Seas; Doubtleſſe they that thinke of death with quiet minds, they have ſurviving thoughts but a trembling horror on the thoughts of thoſe that fear of being turned to naught, and as holy ones making nothing of death, ſhew that they doe not dye. So evill men fearing the face of death, prove the eternity of their ſoul, for wicked men would not fear, if they might be quite exſtinguiſhed, they would be glad of that lot, if no hurt ſhould come upon it, but ſhe fears what may befall her hereafter, for the law of nature accurſeth her within, and ſ ith, that it is affirmed of all, that there is a pain for ſin after death; then ſhe that hath been hoodwinckt from the wombe, doth firſt ſee her ſelfe within deaths mirror, and ſo takes care how ſhe may live alone, when her body returns to the earth, and how ever ſees theſe irreligious men, when they waxt faint, and burdoned with ſickneſſe do not then begin to thinke of God, and make vowes and proteſtations? And hardly any Atheiſt when he comes to the Gibbet, but begins to bleſſe that power, which all his life time before he had ſet at naught, theſe light and vain men that are all their youth drunk and mad with ſurfeitings, and pleaſures; at their deaths, are ſober, freſh, and ſad, and then begin to diſcern and ſpeak the truth, Then if all ſoules, good and bad with generall voyce doe teach that ſoules can never dye, tis not mans flattering gloſe, but natures ſpeech that is Gods oracle, that never lyes. All men generally have ſtrong deſires after immortality, and in this all are united, then this deſire in nature is not invain, ſhe covets not impoſſibilities; from hence ſprings that generall care and ſtudy of future things, that men can find no joy in things preſent, hence is that main deſire of ſurviving fame by memorable dead tombes, and bookes, for ſhe muſt ſtill remain that deſires this. Laſtly, from hence ſprings care for poſterity, for things their kind would make everlaſting, ſo doe old men plant young trees, that other ages may taſt of their fruit, if we would apply theſe rules unto our ſelves, and by reflection of the mind would view them, we ſhould find writ-

Reaſon 4. From the fear of death in the wicked ſouls.

Reaſon From t generall of immorta ty.

ten

ten in the Tables of our hearts true immortality, and although some impious wits raise doubts of the immortality of the soule, yet those very doubts doe prove it, because they seeme to know immortall things, for he which brings reasons on both parts, and calls some things mortall, and others immortall, now if he were but mortall, he could not judge of immortall things, for when we judge, we make our minds our mirrours, now materiall glasses may shew you materiall things, but immateriall things they cannot shew you, as thoughts, or minds, or speeches, and voyces, so when we conceive of God or truth, or Angels which are eternall, then doe our minds receive immortall things which they could not do if they were mortall, it were impossible and as beasts if they knew reason, and could distinctly shew it they should bear the name of reasonable creatures, for none could know reason without reason, so when the soule mounts with so high a winge, as to move doubts of eternall things, she brings proofe of her eternity, even when she strives to prove the contrary, for the thoughts of immortality being an action done without the aid of the body, shewes that alone her selfe can move, and be although the body were in the grave, and if she can move her selfe so lively without help, then must it be everlasting, for her selfe can never forsake her selfe. But although the minde cannot be toucht with corruption by any cause that springs from it selfe, yet perhaps fate hath defined her utter quenching by some outward cause, perhaps her cause may cease and so she may dye; God is her cause, and his word her maker, and when heaven and earth shall passe, she shall stand fixt to eternity, perhaps something repugnant unto her by strong Antipathy may kill her; but what can be contrary to that which holdes all contraries in concord; she can lodge, heat, and cold, and dry, and moyst, life, death, peace, and warre together, ten thousand fighting things can lye in her, yet loitter to trouble or disturbe each other, I but she may pine away for want of food, that were strangest of all, because all things bad and good, all creatures mortall and divine, yea the Almighty himselfe is her eternall food, bodyes that are fed with mortall things are subject to mortality, but truth which is eternall feeds the mind, the tree of life which will not suffer her to perish; yet violence may a lightening, and the Sun beams dimme the sight, or as a thunderclap, or roaring of a Cannon, doth quite astonish the hearing to encounter things most high, and excellent

Reason 6. From the very doubt and disputation of immortality.

That the soul cannot be destroyed.

Her cause ceaseth not.

She hath no contrary.

She cannot dye for want of food.

Violence cannot destroy her.

brings

FANCIE.

Apelike I all thinges imitate,
Dreamelike I them vary-ſtraite.
New proiects faſhions I inuent,
All Shapes to head & harte preſent.

UMI

brings high perfection to the ſoul, for when ſhe views the beſt and greateſt things, they rather cleere then hurt her eye, minds can endure no force nor bands, but are free though bodies may be captivated. Laſtly, time may ſpend her lively powers, and quench her light, but that which doth deſtroy all other things, doth cheriſh and augment her might; all the Spheares above ſhall faint in time andſtay there ſwift motion, and time in time ſhall ceaſe, only the ſoule ſurvives and lives for ever, our bodies every footſtep they take march towards death, whether play or work, ſleep or wake, and flyes away on the wings of time, but time gives perfection to the ſoule, and to her beauty adds ſtill freſh luſtre, and makes her to live in eternall youth, the more ſhe lives, the more ſhe feeds on truth, and by feeding increaſes her ſtrength, and what is ſtrength, but an effect of youth, which if time nurce it, how can it be ſaid to deſtroy it. But now ſome Epicures may ſmile, and ſay that this is but falſe doctrine, for if the ſoule do not wax old, how comes it that aged men doe ſo dote, even the keeneſt ſpirits grow ſottiſh, cold, and dull, who were not ſo in their youth, and are no ſoules corrupted? how comes there to be any Idiots by nature, and ſome wits they were dazled, and interrupted, do now cleerly ſee; theſe are ſubtle arguments to thoſe that make reaſon and ſence one thing, but thoſe that know that wit cannot ſhew her skill, unleſſe ſhe viewes thorough ſences glaſſe; now if that glaſſe of the ſences be marred, either it ſees nothing, or elſe it ſees falſhood for truth, for if that region of the tender brain, wherein ſets the inward ſence of Phantaſie, by nature or by chance becomes unfit, which ſhould retain the outward gathering of the ſences, either it is uncapable at firſt, and ſo few or nothing receives, or elſe mar'd by ſome outward accident, and ſo perceives every thing amiſſe, then as a cunning Prince that uſeth ſpies, if they returne nothing can know nothing, and if they make advertizement of lyes, all his councells muſt needs go awrey; even ſo the ſoule knit to ſuch a Body, whoſe inward ſences are indiſpoſed and unfit, to receive the formes of things where nothing is brought in can can ſee nothing.

Time cannot deſtroy her.

Objections againſt the immortality of the ſoul.

Hence it is that Ideots, although they have a mind able to know the truth, and chuſe that which is good, if ſhe could find ſuch figures in the Brain, as ſhe might find provided, ſhe were in her right temper, but if a frenſie doe poſſeſſe it, it ſo blots and diſturbes the formes of things, Phantaſie proves altogether vain, and brings no

true

true relation to the underſtanding, then the ſoule admits all for truth, and buildes falſe concluſions, flyes the good, and perſewes the Ill, beleeving all that this falſe ſpie propounds, but purge the humours, and appeaſe the rage which wrought this diſtemper in the Phantaſie, then will the wit which never had diſeaſe, diſcourſe as it ought, and judge diſcreetly, for the eye hath its perfect power of ſight, although the ſtreame be troubled, then theſe defects are in the ſences, and not in the ſoule, ſhe looſeth not her power to ſee, although her windowes be choked with miſts, and clouds, the imperfections are not in the agent, but inſtrument, the ſoule hath one intelligence in all; in infants, and old men, although too much moyſture be in the brain of the one, and too much drineſſe in the other, which makes them that they cannot attain the outward printes of things, then the ſoul wanting work is idle, and we call the one childiſhneſſe, and the other dotage; yet the ſoule hath a quick and active wit, if ſhe had apt tooles to worke withall, and ſtuffe, for give her but Organs fit, and objects fair, give but the aged man the ſence of the younge man, and ſhe will ſtraight way ſhew then her wonted excellency, and as an old harper, although he hath all his Crochets in his Brain, yet can he not expreſſe it when the gout is in his fingers; then dotage is no weakneſſe of the minde, but of the ſenſe, for if that did waſt, we ſhould find it in all old men, but moſt of them even at their dying houre have a minde more quick and lively, and uſe their underſtanding power better then in their youth, and their dying ſpeeches are admired.

But it may be further objected, if all her Organs dye, then hath the ſoule no powers to uſe, and is extincte becauſe ſhe cannot reduce them to act, and if her powers be dead, then what is ſhe, for ſome power ſpringes from every thing, and actings proceed from them, therefore kill her power, and act, and deſtroy her. Its very true, the death of the body is the deſtruction of the ſences, ſo that ſhe cannot uſe thoſe faculties, although their root ſtill reſt in her ſubſtance, but as the body when it lives by the wit and will, can judge and chuſe without the aid of the body, ſo when the body can ſerve her no longer, and her ſences are extinct, yet can ſhe diſcourſe in heavenly contemplation all alone, of what ſhe hath heard and learned: and as a man that hath good horſemanſhip, and can play well on a lute, if thou take both horſe and lute away, yet he ſtill retains his skill, and can put that forth if they be returned unto

Objection.

him, when the body revives they ſhall be able to fulfill all their wanted offices. But it may be further objected, How ſhall ſhe employ her ſelf, ſeeing all her ſences be gon? ſhe may keep and enjoy what ſhe hath got, but hath no means to underſtand or to get more, then what doe thoſe poor ſoules which get nothing, or thoſe that cannot keep what they have got, like ſives which let all out, theſe ſoules muſt ſleepe for want of exerciſe.

See how man argues againſt himſelfe; Why ſhould we not have other means to know? as children in the wombe live by the navil, but being come forth are nouriſhed otherwiſe, children if they had uſe of their ſences, and could hear their mothers tell them, that in a ſhort time they ſhould come from thence, they then would fear their birth, more then we fear our death, and would cry out, that if their navill ſtrings were cut, how ſhould their lifes be preſerved? ſince no other conduit brings their food; and if a man ſhould reply unto thoſe babes, and tell them when they come into this fair world, they ſhall ſee the Sun, Moon and Stars, Sea and earth, and meet with ten thouſand dainties, which they ſhall take in with pleaſure in their mouthes, which ſhall be cordiall as well as ſweet and their little limbs ſhall grow unto tall bodies they would thinke it a fable, as we doe of the Story of the Golden age, or as among us many ſenſuall ſpirits hold the world to come a feined ſtage, yet thoſe infants ſhall find it true. So when the ſoule is born, for death is nothing but the ſoules birth, ſhe ſhall ſee ten thouſand things beyond her imagination, and know them in an unknown manner, them ſhall ſhe ſee no more by ſpectacles, nor hear no more by her double Spies, her ſelfe in inſtant will all things explore, for every thing is preſent to her, and lyes before her.

But ſtill it may be objected, if the ſoules departed doe live, why do they not return to bring us newes of the ſtrange world wherein they ſee ſuch wonders; vain man we doe beleeve that men live under the Zenith of both the frozen poles, although none come from thence to tell us: So cannot we have the like faith of our ſoules, the ſoule hath no more to doe here, then we have to returne into our mothers womb, what man did ever covet it, although we all come from thence: and that ſhewes the ſoule hath a good being that they never deſire to come hither again; doubtleſſe ſuch ſoules as mount up ſo high as to ſee their Creators face, holds this in ſo baſe an account, as that ſhe looks down and ſcorns this wretched.

ched place. As for ſuch as are detruded to hell, if they would come here, yet th eycannot, but ſtill there are ſome wicked ones as ſay, that politick men have ſpread this lye of heaven and hell only to make men virtuous, ſo then it ſeems morall virtues be good, but they ſpeake this for their private gain, for that is the ſtanding of Common-wealths, wherein their private benefit is interreſted, but how can that be falſe that the Chriſtian, Jew, Turke, Perſian, Tarter, Canibal hold to be true, this doctrine entred not into the ear, but is native in the breaſt, if death ſhould deſtroy man for whoſe ſake all things was made, then ſhould he be more miſerable then Dawes, Trees, and Rockes, which laſt longer then he who is taken away at an inſtant, but bleſſed be that great power that hath bleſſed man with longer life then heaven and earth, and hath inſu'ed into man mortall powers not ſubject to the grave, for although the ſoul ſeeme to bear about it her grave, and almoſt buried alive in this world, ſhe needs not to fear the death of the body, for when this ſhell is broke, there comes forth a chicken, for as there are three eſſentiall powers of the ſoule, the quickning power, and power of the Sence, and alſo of reaſon, there be alſo three kinds of life deſined her, in her due ſeaſon to perfect them all; The firſt life which is vegitive is that nurſing power ſpent in the wombe, where when ſhe finds defects of nouriſhment, ſhe expells her body and growes too bigge for that place, and comes into the world where all his ſences are in perfection, where he finds flowers to ſmell, and fruits to taſt, ſees ſundry formes, and hears varieties of ſounds, and when he hath paſt ſomtime upon this ſtage, his reaſon begins to be awaked, which although ſhe ſpringes when ſences begin to fade by reaſon of age; yet can ſhe make here no perfect practice.

Then doth the aſpiring ſoul leave the body, which we call death, but were it known to all what life our ſoules receive by this death, they would rather call it a birth, or Gaole delivery; for in this third liſe reaſon will be ſo bright, as her ſparkes will be like the Sun beames, and ſhall the reall ght enjoy of God, being ſtill increaſt by divine influence, Then let us take up this acclamation: O ignorant poor man, what beareſt thou lockt up in the casket of thy breaſt, what Jewels and what riches, and what heavenly treaſure haſt thou in ſo weak a cheſt. Looke into thy ſoule and thou ſhalt ſee ſuch virtues, honour, and pleaſure, and whatſoever is counted excellent in this life. Thinke of her worth, and then know that

God did mean thy worthy mind ſhould embrace worthy things; Blot not her beauties with unclean thoughts; neither diſhonour her with thy baſe paſſions; deſtroy not her quickning power with ſurfeitings and drunkenneſſe; let not her ſenſitive power be mar'd with ſenſualities and fleſhly deſires; & let not her ſerious thoughts be employed on idle things, and enſlave not her will to vanity, and whenſoever thou thinkeſt of her eternity, have not this evill thought of her, that death is againſt her nature, no aſſure thy ſelfe it is a birth in which ſhe is brought forth to a better being, and when thou comeſt to dye, ſing and rejoyce as a ſwan, that thou art a going to bliſſe; if thou have faith to beleeve in Jeſus Chriſt that thy ſinns may be forgiven thee, and whereas before thou did'ſt fear as a child which is in the darke, fear not now having this light brought into thee: and now O thou my ſoule turn thine eye inward, and view the rayes and beams of thy divine forme, and know that whilſt thou art clouded with this fleſh of thine, thou canſt not know any thing perfectly; ſtudy the higheſt and beſt things, but retayne an humble thought of thy ſelfe, caſt down thy ſelf, and ſtrive to raiſe the glorious and ſacred name of thy Maker and bleſſed Redeemer; uſe all thy powers to praiſe that bleſſed power which gives thee power to be, and alſo power to uſe thoſe powers thou art endewed withall, and thus ſhut up all and ſay, *O the depth of the riches both of the wiſdome and knowledge of God, how unſearchable are his Judgments, and his wayes paſt finding out*, Of him and through him, and to him are all things, to whom be glory for ever.

FINIS.

WHAT HEAVEN IS,

VINDICATED

From the Vulgar miſtakes, and groſſe conceivings of many; ſome of which miſtakes is mention made in this Title, the reſt of them manifeſted and enlarged in the enſuing Treatiſe.

AS

I. Miſtake of Heaven is, that fancey the happineſſe of Heaven to conſiſt only in things without them, and look upon it only as an outward place, and not as an inward ſtate and diſpoſition of the Soule.

II. Groſſe conceit of Heaven is, as if it were nothing but a Theatre, a place of ſights and ſhowes, and God himſelfe were nothing but a more Pompious ſpectacle, there to be gazed upon by theſe bodily eyes, whereas we are never at a diſtance from him, but only in the diſperſion, multiplicity, diſtraction, and ſcattering of our h[illegible], and in the diſſimilitude, and diſproportion of our ſoules unto him.

III. Another Vulgar and common miſtake is that God doth not require any endeavours or activity of ours in the buſineſſe of Heaven, and that he deales with us in matters of Grace and Glory, as meere ſtocks, and ſtones, and inanimall creatures, and not in any way ſuitable to us as free and rationall, for although we cannot make alive the new man in us yet we may concur to the killing, and deſtroying of the old, by refuſing to ſatisfie the luſts and cravings of it.

IIII. Neither are we to entertain this conceit, that God hath found out any other way to ſave his people from Hell and deſtruction, without ſaving of them from their ſins and wickedneſſes.

Infelix cui nil nulli ſapientia prodeſt.

WHAT
HEAVEN
IS

What Heaven is, vindicated from the Vulgar mistakes and grosse conceivings of many.

FAlse Gospellers undermine the true righteousnesse of God, and make the Gospel nothing else but a slight imagination; we should not entertain any such conceit, as if Christ came with any new devise to bring men to heaven without the hard labour of mortifying their lusts, as if the intent of his coming was to promulgate ease and liberty to the flesh, and by his being crucifyed for us upon the Crosse, to excuse our crucifying the old man in our hearts, as if he had found out a way to save his people from hell and destruction, without saving of them from their sins and wickednesses 1. The possibility of attaining that righteousnesse that is required of us in the Gospel it is by the power of Christ attainable, or else none could enter into the Kingdome of Heaven. He that is born of God sins not, for his seed remaines in him, and he cannot sin, because he is born of God, and must we needs say that he that is born of God can and may doe nothing else but sin? is the immortall seed of Gods holy spirit, of Gods eternall word in the hearts of true beleevers, is nothing else but the seed of the Serpent, and the Cockatrice Egge, it is possible that the divine nature that the Scripture speaks of, should be nothing else but the nature of the Devil, that Gods holy spirit in us should make us habitations for it selfe to dwell in, and yet suffer us at the same time to be vessells of sin and Satan; is the end of the holy Gospel not at all to free us from sin by the power of Christ, but only to spread a Purple vaile over us, not all to destroy the works of the Devill in us, but only to cover them from Gods avenging eye; Is the end of the Gospel nothing else, but to paliate over the diseases of our corruptions, which remain in us ever sence the fall, and not at all to cure them. If so then, surely the reason of this is either, because Christ is not able to overcome sin and Satan in us, as the *Manikees* of old dreamed, or else because he is not willing, and that is a greater disparagement to him then the former, for the other robbs him only of the Glory of his power, but this spoyles him of the Glory of his goodnes; as if Christ should envy that to us, which of all other things is the most necessary to make us happy; or as if God were not as carefull to advance his Kingdome of light,

here-

here in the world, as the Devill is to inlarge his Kingdome of darkneſſe, as if God did not love his own beautifull Image, his own ſon and nature, but would willingly ſuffer it to be choaked and ſmothered here in the world by thoſe Fiends of darkneſſe, whom he hath long ſince lockt and fettered up in chains of darkneſſe, and reſerved for the judgment of the great day. Say's the Philoſopher no man ſets up a marke on purpoſe that men might miſſe it, and ſhall God ſet up this marke of righteouſneſſe in the Goſpel as a Butt for us to aime at, for this very end and purpoſe, that all the world ſhould miſſe it; Can he that is the faithfull and true God put ſuch a trick of fraud and mockery upon his creatures? No ſurely, righteouſneſſe, evangelicall righteouſneſſe is the only thing intended *per*, ſee in all Gods Commandements, and in which is nothing elſe but a miſſing of the marke, comes in by accident, ſin is that which God will either deſtroy and baniſh out of the World by the clear diſcovery of his truth in the hearts of men, or elſe he will at laſt chain it in the bottomleſſe pit to all eternity, and make the blackneſſe of it to be a foyle to ſet off the glory of his juſtice.

But it is ſuggeſted by ſome, that Chriſt will not therefore beſtow any true righteouſneſſe, holineſſe, or ſanctification upon a Saint, on purpoſe that he might keep him humble, as if the only way to make men truly humble, were to make them wicked, and as if men would be ſo much the more proud, by how much the more holy, and made truly partakers of the image of God. Away then with this fond conceit, whereby we doe nothing elſe but gratifie mens luſts; And ſmother and extinguiſh the life of God in the world, it is the ſluggard that ſayes there is a Lion in the way, but the true beleever ſaith, Who art thou O great mountain before, *Zerubbabel* thou ſhalt become a plain, nay, the truth it ſelfe ſaith, *All things are poſſible to them that beleeve*, we may undoubtedly by the power of God in us, prevaile every day more and more over the power of ſin and Satan, the weapons of our warfare are very powerfull and able to batter down the ſtrong holds of Satan in our hearts. he that is indeed born of God ſhall overcome the world, and the fleſh, and the Devil to, by the power of God in him, he ſhall deſtroy the law of ſin in his members, by the true Law, the Law of the Spirit of life, and if we ſhould with unfeigned ſimplicity of heart apply our ſelves to God, and reſigne

resigning up our selvs to him, to be taught & led by him, we should certainly find that his free spirit would inwardly lead us into all wayes of obedience, and that it would be as naturall and as delightfull to us, to walke on in those pleasant pathes of holinesse and righteousnesse, as ever it was to wander in those crooked wayes of sin and wickednesse; nay the true Regenerate christian, is so far from delighting secretly in the wayes of sin, as the false hearted hypocrite thinks he doth, that there is nothing that more hurts and wounds his soule, then that he hath not a more lively sence of evill, for the divine life in him being a delicate and tender thing hath the most quickest sence of any thing that is contrary to it, and is most ingenious and industrious for selfe preservation against it, wisdome is easie to the wise, sayes *Solomon*, and her wayes are wayes of pleasantnesse to them, and all her paths are peace, and sin is the most ugly and forlorn thing in the world Let not therefore these evill spyes that bring an evill report upon this Land of Promise, dishearten and discourage us, but let us goe on in the Power of God and his strength, and exercise our faith in this, not only that we shall be freed from Fire and Brimstone hereafter, but that we shall be delivered from the power of sin, and Satan in our own hearts, this is that faith whereby we overcome the world; and if we had more of this faith in the power of Christ to destroy our corruptions in us, and to tread down Satan under our feete, and all that fond and ungrounded confidence, that God intends to save us while we continue under the power of sin, we should goe on more successefully and prosperously in the way to Heaven.

And it is a dangerous mistake now under the Gospel, to conceive that God will save men out of a fond affection towards them, without renuing of their natures, and begetting his own son the new Creature in their hearts. Meerly for beleeving this very thing, that they shall be saved, as if it were possible for men to be made happy, without being delivered from the power of sin, which is all one, as if we should say that it were possible for men to be saved without salvation, surely such as these think heaven nothing else but a meer place without them, a fine glistering place, whose gates are of pearl, and the walls of Jasper, and the bottome paved with starrs, a very Turkish Paradise, for had they once tasted of the true pleasures of the soule purg'd from sin, and really establisht in the life of God, they would then see so much deformity

mity in sin, that they would not accept of heaven upon such terms as those that is to be placed in an outward heaven, without the inward change and renuing of their mindes, without the conforming of their soules to the Image and likenesse of God; I am sure a true Saint would not take heaven on such conditions as these are, that he might enjoy all the outward pleasures that are possible, that he might have a shining glistering body, that he might tread upon Stars, and flye upon the wings of the winde, that he might converse with Cherubims and Serafims, Angels and arke Angels, if all this while he must continue filthy within, full of noysome and stincking lusts, voyd of divine wisdome that purges and purifies the soule, having a darke and sottish minde, unruly affection, continually strugling and quarrelling within.

God he may indeed dispence with the punishment that belongs to sin, he may forgive and pardon in respect of punishment, but he can never account those truly holy, that are truly wicked, and bond slaves to sin and Satan. Now this can never make us happy to be freed only from the punishment of sin; we can never be happy, till we be made pertakers of the life of God himselfe, till we have the same minde and life in us that is in God himselfe.

If God should account us righteous, except we were truly possessed of a righteousnesse within us, I may speak it with reverence, this could doe us no good, no true christian would be contented with it, no more then a man that is sick, could be contented to be accounted whole, or one that is poor and naked, could be contented to be accounted rich and cloathed, no more then one that is frozen in a cold winter night, could be contented to be accounted hot, nothing without us can make us really happy, till we be inwardly made pertakers of the Image of God.

But it is very plain and easie to discover the ground of these mistakes, because carnal men desire not so much to enjoy heaven, as to be freed from hell, or if they desire heaven they desire nothing at all in it, but only their own ease and carnall pleasure, it would serve their turn well enough, if they could but have an artifice to get their sins pardoned, that they might be freed from the punishment that is due to them, and might be admitted into a sensuall heaven, though they live to all eternity under the power of sin and wickednesse, and never have the left taft of the true heavenly Manna, nor any knowledge of the name written on the white stone,

which

which no man knowes but he that hath it, and therefore it will ſerve theſe mens turnes well enough, if they may be freed from the puniſhment of ſin, while they love ſin with all their hearts, The true hearted chriſtian is really departed out of wicked *Sodom*, out of this noyſome ſtate of ſin, he is not ſo much ſolicitus about his ſtate, as about his life, that he may ſtill continue that heavenly life that is begun in him, he is not ſo anxious about his juſtification in a propoſterous method, as about the ſanctification of his heart and affection; that is the beſt way to be aſſured of his juſtification, he feeles the divine life in him, and that he knowes can never ſink him to hell, he drinkes of the true ſprings of everlaſting life, and knowes he ſhall never ſee death, he is not ſo much perplext about his future ſalvation, becauſe he findes he is already ſaved, becauſe it ſelfe hath taken him upon its wings, and carries him away ſwiftly far from the region of death and Hell. I beſeech you let us not deceive our ſelves, without ſuch an inward frame of ſpirit as this is, that is really crucifyed to the world, and planted into Chriſt, ſucking life and influence from him. God himſelfe with what he can do without us, would never make us happy.

Beſides the deſtroying of this corrupt, naturall, and fleſhly life, we muſt alſo have a new and ſpirituall life begotten in us; For as Chriſt and the divine nature did aſſume the humane nature to it ſelfe, ſo likewiſe in every chriſtian the divine life, or the life of God muſt as it were aſſume the humane and created life of man, and totally act it and inforce it, this is the eſſence of the new creature, this is the life and ſoul of chriſtianity, the marrow and quinteſſence of all religion, to have a life wrapped up in man, that is the very life of God himſelfe, and whoſoever doth not partake of this life, whatſoever opinion he entertains in religion, whatever outward forms of diſcipline he contends for, whatever ſects he belongs to, he is either carnall or deviliſh. For nothing of mans is pleaſing unto God, but that that God workes in man, and by man, and whatſoever workes with God according to that that is in God, this is in a manner one ſpirit with God himſelfe, and whatſoever it doth, it doth it in *Forma Dei*, that is, God uſing this mans ſoule and life, and abilities, doth act it in him. But whatſoever perticular created life, lives otherwiſe then the eternall life of God lives, this ſets up it ſelfe againſt God, and this is the life of corrupt nature, and the life of the Devill, this is ſin and nothing elſe, to

live otherwise then the eternal life of God lives, and this was that that Christ came into the world to destroy, and how doth he doe this? surely no otherwise then by bringing Gods own life into the humanity; Again, for he himselfe was nothing else but a Tabernacle of God pitched amongst men, nothing but a humane nature acted, and disposed, and guided by the life of God, so that whatsoever Christ lives, God lives in him, now this must not only be done by Christ without us, but the same also must be done within us.

One grosse mistake among men, that yet pretend much to Religion that is very prejudiciall to the advancement of this spirituall righteousnesse that the Gospel reqoires of us, and that is a conseite that men have whereby they think that salvation is a meer outward work, and therefore may be wholly effected by outward means, whereas it is nothing else for the substance of it, but the inward transforming of our selves into the likenesse of God, the reall translating of us out of the life of nature, into the divine life, or life of God, or the begetting of a new and heavenly life in the soule of man, that is the very same that doth every way agree with the life of God himselfe; I say it with reverence God himselfe cannot make us happy by any thing without us, but only by forming his own nature and likenesse in us, they are carnall and earthly minded men, and no way suitable to the state of glory and happinesse, that fancy the happinesse of heaven to consist only in things without them, and look upon it only as an outward place, and not as an inward state and disposition of the soule; I say therefore that salvation it is an inward thing and consists chiefly in being saved from our sins, and being delivered from our own life, and being translated out of the Kingdome of darknesse into the Kingdome of light and righteousnesse, and it is not a Heaven without us, though never so glorious and glistering a place, nay, it is not God without us that can make us truly and really happy, but it is God inwardly, setting himselfe in our soules, and so dwelling in us that our sins may be so ruled and guided by the life of God, as the members of our bodies are acted by our soules, and when this is once done, we shall at once live both the life of God, and injoy the joy, peace, and happinesse of God himselfe, which will all at once flow in upon us, I would not be mistaken, I doe not here deny but that there be some other inferiour circumstances belonging

to

to the ſtate of happineſſe, as the changing of theſe vild bodies of ours, and inſtead of this earthly tabernacle that weighs down the minde, as *Solomon* ſpeakes, when as our ſoules were as it were now buried in a heepe of fleſh, they ſhall receive an other more divine Tabernacle that *Paul* calls a ſpirituall body, a more fit companion for our ſoules, and many other ſuch things anſwerable hereunto, I ſay theſe things I doe not deny, but yet all theſe things are of an inferiour nature, and all depend upon the former, the inward frame and diſpoſition of the ſoule, in which the ſubſtance of heaven and hell conſiſt. Now this being well conſider'd and underſtood, it is very plain that to thinke we can be ſaved without inward righteouſneſſe, meerly by ſomething done without us, without the inward and reall change of our ſoules; is all one as to thinke we can be ſaved without ſalvation, or we can be made happy without the poſſeſſion of happineſſe, though we muſt ſtill remember the only procuring cauſe of our ſalvation, is the death ſufferings and ſatisfaction of Chriſt, who was made a propitiation for our ſins, this is therefore the reaſon for which this inward righteouſneſſe before ſpoken of is to be urged in the Goſpel, not as if we could thereby merrit any thing at all at the hands of God, for we can merrit nothing, but there is nothing that God himſelfe can beſtow upon us in heaven better, then the partiſipation of his own life and nature, this inward change of the ſoul, this new creature is ſalvation it ſelf, and if we be not poſſeſſed of it in ſome meaſure here, we have little reaſon how ever we may fondly flatter our ſelves to think it ſhall be done hereafter, that is the firſt miſtake that I ſhall take notice of, that we are apt to conceive that ſalvation is an outward worke, and may be wrought only by outward means.

2. There is another miſtake that is very neer a kin to that in matters of religion, and that is, when we ſeek for God we looke for God wholly abroad without our ſelves, whereas the only way to finde God is to turn our ſelves inward, and to looke for him in the bottome of our own ſoules, for if we could be carried up beyond the ſpheares, and pry into every corner of the ſtarrs in heaven above, certainly we ſhould as little find God there as we did on earth, if we could find God any where abroad without us, this could not make us happy, for then God would be really at a diſtance from us, but our happineſſe conſiſts in ſuch a reall communion with God, as our Saviour diſcribes, 17 *Joh.* 22. *The glory*

which

which thou gavest me, I have given them, that they may be one as we are one; I in them, and they in me, that all might be made perfect in one: The heaven where God dwells in, and where alone he is to be found, is in a regenerate ſoul, and he that will indeed find God and be united to him, muſt not gaze and gad abroad, and turn his eyes wholly outward, but he muſt look to find him within, *Intimis animis*, for there he may at once both ſee him, feele him, taſte him, and be united to him, God is never diſtant by place from us, for in him we live and move and have our being, but all our diſtance from him is only in the diſperſion, multiplicity, deſtractions, and ſcatterings of our hearts, and in the diſſimilitude and diſproportions of our ſoules unto him, and when theſe things are once removed, then God appears to us who was never abſent from us, but only our eyes are now unvailed to ſee and behold him, God is every where alike to him that can feele him, he is only not preſent to him that cannot receive him, as the ſun ſhines not in a houſe where the curtains are drawn, and the windowes ſtopt up. This is the reaſon why many have ſo much adoe to finde God, becauſe they look for him as a corporall thing, they ſtill imploy their fanſies and imaginations to finde him without, and ſend them a roving, gadding, and wandering abroad after God, and have ſuch naturall and groſſe conceits of heaven, as if it were nothing but a Theatre, a place of ſights and ſhows, and God himſelfe were nothing but a more pompeous ſpectacle, there to be gazed upon by theſe bodily eyes; God I ſay is to be ſought by a Chriſtian within his own ſoule, and the way to find him there is, not by knowledge, or ſtudy, or ſpeculation, but by a leaving off all things, even our own wit and knowledge, and eſpecially our lives, and by abſtracting of our ſelves from the love of the world, and of our ſelves, and dying to them, and then out of this death will ſpring the true and heavenly light in which alone God is ſeen and known.

3. There is yet another miſtake that is very vulgar and common, and that is, that men are generally very apt to conceive that God doth not require any endeavours, any activity of ours at all in the buſineſſe of Religion, and that God deales with us in matters of graceand ſpirituall things, as meer ſtockes, and ſtones, and inanimal creatures, and not in a way ſuitable to us, as we are free and rationall; This I conceive to be another miſtake that damps and chokes mens endeavours of ſubduing and mortifying their luſts,

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for by this means we lazily ly down under the burden of our sins, and think we may cast the blame of our wickedness upon God himselfe, he hath not given us strength, he hath not given us power and ability, this is a strong castle of sin, in which men are apt to garison themselves against all the hearty exhortations and instructions which the Word of God, and the messengers of God bring unto them, whereas the Scripture every where calls upon us, to *work out our salvation with fear and trembling, to make our calling and election sure, to gird up the loyns of our minds, to fight the good fight of faith*, and Christ himselfe tells us, *That he with his spirit stands at the doore and knocks, if any man open, and will hear his voyce, I will come into him*, saith he, *and sup with him, and he with me*; It is true, indeed it is not in our power to make our selves new creatures, to be regenerate and born again when we please, but as our Saviour tells us, *the winde blowes where it listeth, and thou heareſt the sound thereof, and canst not tell whence it comes, nor whither it goeth, so is every one that is born of the Spirit*, but yet let us not deceive our selves, though this change in us be a new birth, and we cannot make our selves the sons of God, no more then we can make our selves the Sons of men, we can indeed but *Pati Deum*, lye down and suffer while he prints his own Image on our hearts, while he forms himselfe in our soules; yet notwithstanding let us not deceive our selves, there is something for us to doe, and that the Scripture every where calls upon us for, and that is, *not to make provision for the flesh, to fulfill the lusts thereof, to put off the old man that is corrupt, according to the deceitfull lusts, to mortifie and subdue this body of death, that we carry about us*, for though we cannot make alive the new man in us when we please, yet we may concurr to the killing and destroying of the old, by refusing to satisfie the lusts & cravings of it, & then by looking up to heaven, & imploring Gods assistance that he would come down upon us the second time, & breath into us the breath of supernaturall life, we have therefore many gracious promises made to us in the Gospel, on purpose to incourage us to faith in God, that he will be always ready to prevent us with his goodnesse, & to remove the wretched infidelity of our hearts, whereby our confidence in God is choaked & all heavenly endeavours are dampt in us, the whole Gospel was written to this end & purpose, to destroy this infidelity, and assure us that we may come to God, & that he is a rewarder of those that seek him.

FINIS.